2: Pittier de Fábrega E-4, 5 (1906) 1907
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marriage bonds were not definitely made until experiment indicated the fecundity of the woman, and that the union was dissolved at the will of the husband if the wife proved to be barren. The same authority informs us that the wife had to give her husband the necessary clothing, while the husband provided food for the family.

A custom mentioned by Castillo was that during menses the women spent the time sitting in small huts expressly built for that purpose, for fear of contaminating the common dwelling and of bringing disease and death to its occupants.

Rodriguez relates another custom in connection with childbirth and death: ". . . y siempre que pare la mujer, ó que muere alguno de su familia, desamparan la casa, dexando en ella al difunto con cantidad de bastimento y de la chicha, brebage, que beben: y á las casas donde parió la mujer, las dejan con las inmundicias de el parto, y acabadas de nacer las criatures, las laban, y se vañan sus madres, poniendose en viaje á buscar nuevo paraje para su habitacion, que siempre procuran sea en parte muy fragosa, por no ser visitados."

These details are confirmed by Castillo and were probably still observed in his time. As to what is done at present, and regarding the family organization in general, it is very difficult to obtain reliable information. The Indians are very jealous of their women, do not tolerate in them any intercourse with strangers, and become instantly distrustful when questioned about family matters.

With reference to death, Castillo differs from Rodriguez in that he states that a dying person was taken from the house, so that he did not actually die in it, and that the dwelling was destroyed by fire. He does not mention the custom of leaving food near the corpse, but states that the body was buried and a fence built around the grave.

Diseases

No diseases came under my observation during my stay at Huila and Tacueyó, and the Indians rather impressed me as being a healthy people. But if their vocabulary affords suffi-

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754 Sorceresses are numerous, and it seems that they are the most feared.

[787] Sorcerers receive signs from the devil and the evil spirits who help them appear in the form of snakes, donkeys, or pigs.

[825] They are different from the ghost and Rainbow. It is said that the pig teaches the person to be very fierce or inclined to drunkenness (drunks roll about on the floor like pigs in the mud); the donkey, to be a glutton.

In general it seems that every adult is a potential sorcerer, and all the more so those who deviate from the institutionalized norms of behavior.

754 554 598 Victims of sorcery. The victims of sorcery are found everywhere among the people, without any distinction as to sex or age, status or function. The sorcerer himself commonly takes the initiative, but he is also at the disposal of those who want to employ him.

The victims of sorcery frequently are those people who are efficient, hard-working, and frugal, virtues which in our society lead to the development of a capitalist economy.

754 534 153 598 In Santa Rosa they speak of the lamented death of one of their ex-gobernadores. He was young -- they say -- intelligent, a good conversationalist, /257/ and very hard-working. He owned much land and good fields of coffee, yuca, maize, and sugar cane. Jealousy, the source of discord and injustice, motivated the sorcerers Lorenzo Io and Dolores Oinó, his wife, who joined forces at once with the greatest of the sorceresses, Felisa Ipia, in order to put an end to this man's life. This is the judgment of the curers and the opinion of the community. But the accusation was made by the victim himself, who, in the course of his death agony, which was prolonged, dreamed of the above-mentioned sorcerers. The dying man repeatedly requested that the sorcerers should be sent for, so that he might settle accounts with them. When they left his house to attend to the wish of the dying man, he expired. He died convinced that they had cast a spell upon him.

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754 554 152 578 A curer from Santa Rosa, while taking a spell off a sick person, explained that this man owned much land and that they had cast a spell upon him in order to appropriate it.

In Calderas a man who can read, write, and make memorials for the Alcaldía of Inzá, a maker of fireworks, builder of houses, and good farmer, was naturally the cause of envy. A sorcerer wanted to kill him. He called his soul while he was asleep. But the one called was aided by the soul of his brother, who blew mambe toward him. On the following day his left eye became white and was on the point of dropping out. A curer was able to cure him, but he remained one-eyed. The two brothers remained enemies of the sorcerer.

754 683 623 On another occasion and in the same parcialidad, two brothers gave a sorcerer a beating. In revenge he cast a spell on both within a year. Fearful of punishment, the sorcerer went to other parcialidades, but on his return the cabildo put him in the stocks.

In the old days -- says a curer from Santa Rosa -- the cabildos punished the sorcerers. Those of today are afraid of them. The elders /mayores/ have died bewitched. Actually, the Indians refuse to serve on the cabildo or to accept the post of capitán for fear of the sorcerers.

754 685 The sorcerers are all thieves. They often steal under the very eyes of the owner, who, fearful that they will cast a spell upon him, does not make the slightest protest. But the sorcerers, in turn, fearful that he might complain to the white authorities, cast a spell upon him.

754 In Calderas, those who purchase livestock to expand their small hacienda have been attacked by sorcery.

754 177 554 The Indian who has lived with the whites, who has adopted their clothing, their dietary habits, and their agricultural and cattle-raising techniques, /258/ and who has given up the habit of consuming coca and chicha is not only the victim of magical attacks, but is the direct recipient of offensive words and deeds.

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182 754 The people perceive only the effects. Only the expectant attitude announces to us its presence. The latent fears tell us of its vigor. The members of the cabildo, the capitán, the té eu, the working men, the parturient women have a strong fear of sorcery.

When the pest spreads through the community, when the elders die and their experience and advice are lost, thoughts [761] turn inevitably to the power of the sorcerers. Most deaths are brought about by sorcerers, the informants say.

754 182 177 Sorcery is a powerful barrier against the introduction of the customs of a capitalist economy and also against the intrusion of the whites in their parcialidades. It is strange that sorcery should exist in the less acculturated parcialidades, while in San Andrés it has practically disappeared. It is said to have been vigorous until 1926, the year when the Municipal Council of Inzá established in the parcialidad a settlement area in which the whites settled. With this measure living together was inescapable and they chose to accept them. Nevertheless, during the drinking bouts of the old people, the tremendous resentment that has become natural to them still crops out.

182 754 423 [554] [152] Furthermore, it makes its influences felt in the distribution of land. Each family has lands from which it lives. With the increase in population the problem of their unequal distribution has become prominent. Those who have the most land are the targets of envy and sorcery; they are more prone to magical attacks aimed at taking away their land. Intrasocial tensions 754 182 appear to be brought into equilibrium by means of this institution. The fear of reprisals checks aggression. Revenge is too prejudicial, since it can be manifested not only against [184] individuals, but also against animals and plantings. It is [177] perfectly true to say that while in Calderas acts of bloodshed [675] are rare and suicide is unknown, in San Andres, a parcialidad [762] which is largely acculturated, the homicides, murders, and cases of arson are hair-raising.